

The Book Breshith

an explanation by

Jakob ben Luria

chapter I

drawn up by

Abraham den Dunnen

Version 1.0

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translated by

Danny Kraaijenoord

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Genesis chapter I

a. The first letter and the first word of the Torah

Because God himself as the All in One precedes creation, the first letter of the first chapter opens with the second letter of the alphabet B (ב). The first letter of the alphabet= aleph (א) symbolizes the existence of God himself:

the word picture of the alef (=> app) is the "ox", like the Hebrew word *eleph* which also means "ox". The ox often symbolised the leader of the land as was the case:

פר	- phar	ox
פרעה	- pharo	Pharaoh

א 5 7 - aleph **111** (1st book of Moses **1:1**)
80 30 1

She is *de divine initial*. The numerical value of the first letter is 1, and her name *aleph* (א57) has a value of **111** (80 + 30 + 1):

- 1 - (1) **the One** outside of whom is nothing
- 1 - (10) **the creator** by whose hand *jod* or *jad* = 10 everything was created and with the letter *jod* (י) = 10 with the word picture for "hand" (=> app) first letter of the divine name.
- 1 - (100) the endless multitude = 100 comes forth from the One and from the hand of God = 10 which keeps forming the oneness of God
- א57 - (1000) the **all-embracing** eleph = one thousand. The name *aleph* (א57) means "thousand" when spoken as *eleph*. The *eleph* enlarges the aleph-row 1, 10, 100 with the number 1000. This number almost always means something all-embracing in the Torah.

A computer calculates with a row of only two numbers, *zero and one*. The decimal system calculates with ten numbers. Bits as units of the binary system can be either on = 1 or off = 0 and therewith the computer necessarily uses the fundamental adding system of "one plus one is two" *infinitively*. The initial of God aleph expresses that all comes forth from the oneness of Gods unity. The first letter has the numerical value of 1 and her name *aleph* the numerical value 111 and her meaning is also 1000:

1111... coming forth from **1**

The first letter of the Torah is the B (ב) with the name *beth* and the numerical value 2 and the symbol "house" (=> 1st appx.) as her name also means "house":

- א - (aleph) the **existence of God** being present and hidden before the first letter of the Torah
- ב - (beth) the creation as **house of God** for all creatures and formations. In the first letter of the Torah the whole creation is summarized.

Together these two letters form the word:

אב - (av) father

- which comply with that God (א) and his creation (ב) are the origin of all that is:

and subsequently, this "fatherhood" must not be taken literally in a human real "male sense." Because man is created in the image and likeness of God, *male and female* (Gen 1:27 => below) and "father" therefore means "origin of all that exists."

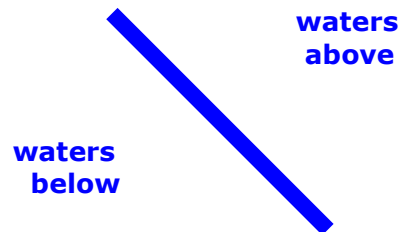
Even though the Hebrew quadrat writing system developed much later than the Torah:

It's believed that +/- 400 b.o.t. the modern Hebrew quadrat sign originated

- the form of most letters attests to divine inspiration. The first letter and divine initial *aleph* consist of two primal cells and a separation in between:



- which alludes to the 2nd day of creation. Because on this day God divided the waters above the firmament and the waters below the firmament:



which division is a "distinguishing" and also the flags and the separation line of the Hebrew letter are connected to one another. All of creation together forms an undivisible unity in God

- and this division is the key to further insight into the layout of the days of creation. The "waters above the firmament" are the spiritual time eternity and the "waters below the firmament" is the material time as we know it:

water in the Torah is the symbol of time and not of spirit, as is usually thought among many communities of faith. The spirit of God didn't move over His spirit as "she moved over the waters" (Gen 1:2) but oversaw all of time. Hydrogen is at the base of all matter, and the following Hebrew words show that time is part of matter:

מים - (majim) waters

ימים - (jamim) days

- as is broadly known since Einstein.

On the 5th day, there was talk of water animals and the fowls of the heaven, which alludes to the division of the waters on the 2nd day. The light created on the 4th day points to the 1st day of creation, and the creation of all living creatures on the 6th day (=> below) refers to making the earth liveable on the 3rd day. May it be clear that the first 3 creation days run parallel with creation day 4 until 6:

1st day: light

4th day: light

2nd day: division waters above and below

5th day: The fowls of heaven and the water creatures

3rd day: making the earth fertile bringing forth all seeds 6th day: **all** living beings are created

also, the fishes and the fowls are created on the 6th day, because the fishes of the 5th day are a symbolic reflection of the unspiritual man that finds itself "still in the depth of the waters" and the birds of the 5th day are a symbolic reflection of the spiritual man that is located "at the firmament of the heavens."

There are just three days, while the difference between the light of the 1st day and the light of the 4th day further clarifies the difference between the 1st until the 3rd days of creation and the 4th until the 6th days of creation. Because of the 4th day, the lights are created "for time" (Gen 1:14):

*To divide between the day and between the night and let them be for signs **and seasons and days and years***

The first three days are without time that is **timeless**, and the 4th through the 6th day are **with time**. Without time there can only be a spiritual world and, with time, only the material world. The difference between both groups of three days is that the first three days describes the spiritual and the 4th through the 6th day the material. On the 4th day, "the great and the small lights" are created, and "lights" in the first place are the electrons sending light visible for men. As a result:

*with the small and large of the 4th-day **matter** is called forth*

Both groups walk parallel because the spiritual completely parallels the material. Nothing can exist without allocation and recognition of forms and functionality, which "valuation" is an operation of the spirit:

One could ask oneself if a world of stars and planets without any recognition from God and angels and living creatures could be thought of as being

No spiritual valuation nor any understanding can exist without having a material presentation as a carrier.

Also concepts are given names to groups of phenomena with matching features, while the use of these concepts are accompanied with changing random material scenes that posses such features. The concept "house" is imagined as a random building with walls and windows and a door and roof. Even the concept "concept" is imagined and supported by one or more random material presentations and concepts. Without a material presentation concepts cannot exist.

This unity and yet division of spirit and matter backtrack to the first letter of the Torah *beth* = 2 and the one prior to the first Torah letter of the alphabet *aleph* = 1:



(aleph = 1)

the spiritual unity of God



(beth = 2)

the material creation in all its dualities

Further can be noticed that this division stretches through the first verse of the Torah:

heaven

the conceptual world of the first three creation days

earth

the material world of the 4th through the 6th creation day with the concept "earth" in the most fundamental sense meaning the "substance" that is for the "material."

in the beginning, created the Eternal the heavens and the earth

Also, the first word of the Torah is defined by this division, where the second-word is formed by the first half of the first word:

ברא
created

בראשית
in the beginning

The second word *bara* (ברא) = "he created" divides the first-word *bresjith* (בראשית) = "in the beginning" in the two parts "he created" and the word "sjith" (שית). Now the first word "in the beginning" makes known that in the beginning, "God created the sjith":

שית ברא
sjith he created

- "he created the sjith"

The numerical value of the letters of the second part shows what the Almighty created with "sjith":

ש י ת
300 10 400

Numerical values of letters originated because, before the use of the Arabic numbers, many nations like the Greeks wrote numbers with letters. That is why they started after the *teth* = 9 with the series 10, 20, 30 and after the *tsadee* = 90 with the series 100, 200, 300 and introduced five final letters to complete the series through 900, to be able to write all the numbers until 999 with letters

The numbers 300 and 400 indicate the division of the seven days of creation. The seventh day of creation is necessary as the Sabbath and "day of repentance" to return to the spiritual world as one still belongs to the material world of the 4th through the 6th day. The division of the seven days of creation is seen throughout the Torah in three immaterial and 4 material days and can be detected even in the first word:

ש י ת
300 10 400

the three (300) and
the four (400) days

ברא

he created

Further, there is a *jod* = 10 = the "hand of God" (=> above) in the center of that first word between the immaterial days and the material days of creation. By the first word of the

Torah and also with the first letter of the Torah = B (ב) = 2, creation is presented regarding the immaterial existence of God (א) = 1 (=> above). The almighty created everything together with the beginning in an indivisible moment. The seven days of creation are an enumeration and dissection for us people, who are bound to time and thus can only think "one after another." The Almighty created everything at **the same time and without thinking at one time**, which cannot be otherwise. Because time is also a creation of God as illustrated with the fourth day of creation (=> above), and so it was **before every time** all in one time. Because the creation of light at the beginning of creation concur together with the creation of men at the end of creation, the numerical value of both texts are the same:

(Gen 1:3): יהי אור ויהי אור = 470
there be light, and there was light

(Gen 1:26): נעשה אדם = 470
let us make man

Finally there is just one day:

יום - (jom) day = 56 = 7 x 8

- consisting of seven days of creation and the eighth day of the other side

The creation of man can also be explained as the ultimate start and end goal of God's creation. The calling forth of the light was equal to the creation of man after the image and likeness of God!

The seven days of creation walk parallel with the first seven chapters of the Torah (=> below), and in that way, it's shown what is meant by "seven heavens" from later writings and also with the "seven earths":

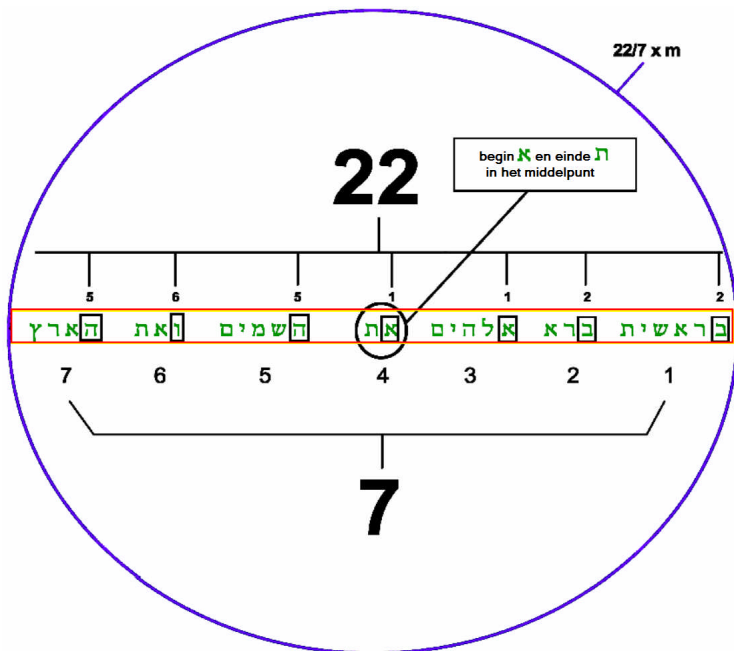
1. **1st summary:** before the first letter of the Torah = B = *beth* = "home" = "house of the creation" there is "the unwritten, invisible" A = *aleph* = 1 with the full value 111 of the initial of God because the existence of God precedes his creation. This A reflects heaven and earth with its two drops left and right of the cross-line (א)
2. **2nd summary:** The first letter B = *beth* of the Torah with the sign "house" displays a creation as the house for all its creatures. Together with the "invisible" *aleph*, she shows the full reality of the invisible spiritual unity *aleph* = 1 and the visible material world in doubleness *beth* = 2. Together with the letter *aleph*, it forms the word *av* (אב) with the meaning "father" and images God as the *origin* of creation
3. **3rd summary:** The first word *bresjith* (בראשית) = "in the beginning" contains the words "he created" (ברא - *bara*) and the word *sjith* reflecting in the numerical values the 3 timeless days and the 4 time-days with Gods hand in the middle. In the short form for "sixth" (ששית) = (*sje*)*sjith* = "one-sixth" can also be read that God created the six days or the "six one-sixth." The first six days of creating and the seventh day for realizing the created (=> 2nd chapter)
4. **4th summary:** the timeless idealistic side is summarized with the term "the heavens" and the material side of creation with the term "the earth." The first verse of the Torah as a whole shows that God created the visible and the invisible reality; "in the beginning, the Eternal created the heavens and the earth". The "earth" stands for the "substance" or the "matter" in a general sense
5. **5th summary:** spelled out with more detail are the first three days without time and the earth with the 4th through the 6th day of creation with time created on the fourth day
6. **6th summary:** the first 7 chapters of the Torah walk parallel with the 7 creation days. The 8th chapter of the "new beginning after the flood" walks parallel with the "8th day," which is again the "first day of the week." They contain the first "complete sanctified history."
7. **7th summary:** the further Torah and Thenach describe creation even more detailed and contain history that is continuing in our time

Out of seven ever more detailed summaries of God's creation stand the "seven heavens."

b. The first verse of the Torah

א ת	ל ה י ם	ר א	ת ש י ת
400 1	40 10 5 30 1	1 200 2	400 10 300 1 200 2
eth the	elohim the Eternal	bara created/ creating	breshith In the beginning (of)
ר ץ	ה א ר ץ	ת א ת	ה ש מ י ם
90	200 1 5	400 1 6	40 10 40 300 5
ha'aretz the earth	we-eth and the	has'shamayim the heavens	

Thus the first letter reflects the whole creation as does the first word, and finally, the first verse further completes the creation with the heavens and the earth. The seven words of the first verse, together with the summed up numerical value of the seven beginning letters = 22, show creation. The 7 first letters divided by the numerical value 22 is the π -number $\approx 22/7$, which is the calculation measurement for a circle and a globe. In the middle, the word eth (את) forms the center of the circle. That middle word consists of the first, and the last letter of the Hebrew alphabet en is the equivalent of the Greek "alpha and omega" and shows God as the "First and Last" the Omniscient. The circle of this verse has *with its center word* the creator himself as the centerpiece:



the 1st Torah verse:

the circumference (blue) is 22/7 times the diameter (red) of the circle

- from which everything goes out to all sides simultaneously = globe form and circle, and all expand infinitely. With the word eth (את) as the "accusative-indicator":

with the word eth (את) in Hebrew, the direct object is announced

- all created is also expressed:

and God created the (את) ..., the (את) ..., the (את) ... etc.

As stated (=> above) the seven days of creation are built from only three creation days which is displayed in the total value of the 1st verse:

$$913 + 203 + 86 + 401 + 395 + 407 + 296 = 2701 = 37 \times 73$$

The factors 37 and 73 show that the entire formation of the first verse of the seven creation days = 7 and 70 (37 and 73) is built from the factor of the three primal creation days = 3 and 30 (73 and 37). These factors are also a reversal of each other:

$$37 \Leftrightarrow 73$$

- like radiance. The double pathways of an electrical cord go to and thro ("TuW"). Likewise, the circle construction expansion of this verse is expressed by these factors as a "to and fro":

nothing exists that ends in nothing because all is connected by going to and fro. In the same way, the pointings of the star of David that seem to end in nothing, in reality, come together in the middle of the star of David and form three circles which form a globe (=> above)

The first verse uses eleven *unique* letters of the 22 existing Hebrew letters. Like the first letter of the Torah thora B (ב) = 2 comes before the unwritten initial of God A (א) = 1 and reflects the invisible half of creation. The second letter B = 2 together with the unwritten letter A = 1 presents the 2:1-ratio of the out of doubles existing material world = 2:

man	->	woman	
plus	->	min	when halving an object the parts that appear again have a left and a right, an above and an under, however much one divides them
high	->	low	
right	->	left	

- with the spiritual unity world of God = 1:

spirit can be split imaginary from a material thinking but not really in more spirits

The first verse concerning the number of used letters stands to a 1:2 ratio to the rest of the Torah, which is using all the letters of the Hebrew alphabet. The "unity creation still before all time" of the first letter of the first word and the first verse placed against the "material unpacked creation" of the rest of the Torah in the ratio indivisible until a further broke down description of creation= 2. The "1:2 ratio" appears as much as the "1:4 ratio" and plays a dominant part in the Torah.

If one nevertheless wants to hold to the literal "workweek" as creation time, one should keep in mind that *bara* = "created" perf. 3rd p.m. sg. "he created" can also be the infinitive "to create":

the punctuation doesn't belong with the original text of the bible

The "status absolutus" of the word *bresjith* = "in the beginning" and the "status constructus" = genitive of the same word *bresjith* = "in the beginning **of**" are the same, and one can very well also read unpunctuated:

א ת	א ל ה י ם	ב ר א	ב ר א ש י ת
eth	elohim	bara	breshith
the	the Eternal (were)*	creating	at the beginning of
	ה א ר ץ	ו א ת	ה ש מ י ם
	ha'aretz	we-eth	has'shamayim
	the earth	and the	the heavens

at the beginning of creating (were) the Eternal, the heavens and the earth

* the word for "are" and "were" is often left out in the Hebrew

Common translations even make known that God *in the beginning* and thus before the seven days of creation formed the heavens and the earth. Because the Hebrew perfectum in its most fundamental form is in the past perfect tense and *bara* should be translated as the perfectum is usually translated:

*in the beginning, the Eternal **had created** the heavens and the earth*

As said, the seven days of creation are only a "dissection in an one after the other " from what happened at ounce:

because of man that is bound to time and can only think in "forming-one-after-another"

The first letter (א) and divine initial *aleph* (אלף), shows a full value of 80 + 30 + 1 = 111. The Torah presents that with that preceding invisible letter aleph (א) and the combined numerical value of the words *elohiem* = "the Eternal" en *has'shamajiem* = "the heavens" and *ha'aretz* = "the earth" that the Almighty is expanding himself to all being:

אלף	- (aleph)	111	- first letter of the Torah
אלהים	- (elohim)	86	- the Eternal
השמים	- (hasshamayim)	395	- the heavens
הארץ	- (ha'aretz)	296	- the earth
		_____ +	
		777	= 7 x 111

God seven folded himself in the seven days of creation. Everything is divine matter and will return to God, either as a living soul or as a spiritless matter. Outside of God, there is nothing and no possibility of existence displayed with "to the earth shalt thou return" (=> 3rd Ch.).

In the middle of the firs word *bresjith* the word for "fire" *esh* can be found:

ת	י	ש א	ר	ב	- (breshith)	in the beginning
		ש א			- (esh)	fire

- which reflects the "energy of God before all beginning" as the source of all being. It states in addition to that something different than what most scientists believe nowadays that the massive quantities of energy resulted from "an unbalance of nothing in balance." In an analogical way in the word for "earth" or "matter" (=> above) the word for "light" can be found in the middle:

ץ	ר א	ה	- (ha'aretz)	the earth/substance
	ר א		- (or)	light (רַא written in defect)

Since Einstein we know that matter is a form of light:

$$e = mc^2 \Rightarrow m = e/c^2 \Rightarrow$$

mass is energy divided by the speed of light squared

physical quantities presented with their corresponding units:

velocity	= m _{r/s} /s =>	/s = per second because speed is a change of position in meters (m _{r/s}) per second
acceleration	= m _{r/s} /s ² =>	/s ² = seconds squared because acceleration is a change of speed per second and speed a change of position per second
mass	= e/c ² =>	/c ² = speed of light squared because evidently mass is a "change of energy" (F) and energy (Q) a bridging of distance times the speed of light

Where *velocity* is covered *distance* = m_{rs}/s per second, energy (Q) consists of the movement of light and must be in close coherence with the speed of light. According to the presentation of J.b.L. ("TuW"), the elementary particles of matter consist of swirls, and therefore mass is composed of ever-changing energy (e/c^2) because the encircling is not a uniform movement it involves an ongoing acceleration

The start of matter is the hydrogen atom, and in the beginning, "the spirit of God alone hovered over *the waters* " (Gen 1:2). The first word of the Torah *breshith* = "in the beginning" consists of "a great and a small flood " concerning the numerical value:

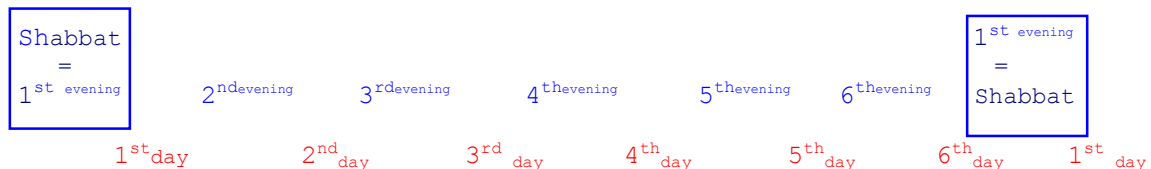
בראשית	- in the beginning	913	= 830 + 83
המבול	- the flood	83	

- and makes the essence known of the flood the "coming together again of the waters." At the beginning of the flood, "the fountains of the deep were broken up, and the windows of heaven opened " (Gen 7:11), and the opposite happened of the 2nd day of creation the division of the waters (=> 7th Ch.). Destruction is to establish the differentiation and reversed the "dividing between" of the first three days of creation a build-up through adapting differentiations.

c. The second verse of the Torah

and the earth was wild and void and darkness was over the face of the abyss and the spirit of God moved over the face of the waters

The six days of creation divided in an evening and a morning where the seventh day of creation *isn't*. Before every *first day of the week* precedes the shabbath as the seventh day, she is as the day of spiritual contemplation equal to the first day of creation of the light as in the "moving of the spirit of God over the darkness and water zweven " of the 2nd verse of the Torah. In addition to that, she is like the **evening side** before every first day of the week of reconsideration and in the same way in the form of the "moving of God over the waters," the evening side of the 1st day consisting light. The 2nd verse of the Torah precedes the 1st day of creation as the Shabbath goes ahead of every first day of the week:



Because the Shabbat belongs to the four days of the material side of creation (=> above) and is an evening-side according to this arrangement:

Spiritually "the evening of contemplation" is the light-side and the "morning of the result" as an indirect reflection of that contemplation the night-side:

(Gen 1:4): הדשך the darkness **333**

(Gen 1:5): ויהי בקר and it was morning **333**

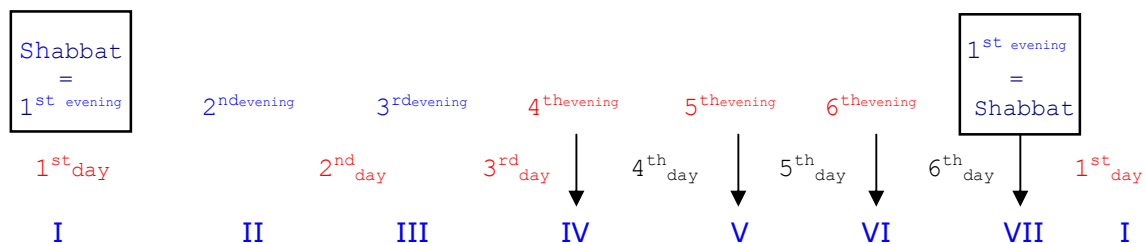
Day- and night-side are thus by consequent applied choice interchangeable, while for God the day = 1 and the night = 1 and the spiritual light itself = 1 so everything is light = 3 :

(Gen 1:4): האור the light **212**

(Gen 1:5): ויהי ערב ויהי בקר and it was evening, and it was morning 636 = **3 x 212**

- the other days of the group 4th through 5th day of creation consist of evening-sides. Later it will be explained (=> 2nd Ch.) that "the deep sleep" is the material existence of this

life and so the material day halves are the "dark evening-side" concerning the spiritual day-side:



Between the third and the fourth day, there is no half-day in the sense that from the fourth day, the night becomes day, and the day becomes night. This is because the changeover from the three creation days to the three material creation days is there. From the moment when the "seeds" on the 3rd day (Gen. 1:11) were called forth, the matter without delay was immediately there. Because all forms exist in the form of a seed and thereby in a molecular structure, from the simple molecules or the basic atoms = the elements and the combined atoms together either programmatic or chemical containing programmatic all forms of life. The forms still belong to the first three days because the spirit invents, and the other way around without recognition, she cannot factually exist, and this is why they "the seeds" are called on the 3rd day of the immaterial days. With forms, however, the matter of the 4th through the 7th day is immediately there because the material is nothing more than "formed force." Only through the description of circles by force as the electron around others in themselves circling forces as the proton something becomes touchable and recognizable. If one excluded this turning or *form* of the circle, an uncompromisable, and in addition to that, an unthinkable "force" would remain. Form without substance becomes an uncompromisable unpredictability within the spirit:

A high energetic photon without mass requires a particle to collide with to materialize into a "grip able" detectable electron and positron. In other words, it needs a "wall" to accumulate against it, and through *rotation* in itself the form of only force becomes mass

The material is as inconceivable as her spiritual counterpart and cannot be understood. The deepest essence of the material is surrounded by mystic as the higher world cannot be declared with causal laws, and "only believing in the sober and touchable reality" is a result of insufficient information and development. The smallest amount of knowledge of physics makes known that the "ability to touch" exists of no more than the disc that is created by a spinning propeller. With the forms of the 3rd day immediately and without an in-between phase, the leptons and nucleons developed as "the small lights" and their accumulation as "the great lights" of the 4th day of creation and because of the "immediately and without an in-between phase" there is no half-day between the 3rd and 4th day of creation.

The above pattern of the seven days of creation now is completely identical to the arrangement of the octave in music in twelve halve tones and the arrangement of the diatonic tone scale. This tone scale is found to be the most natural in general, as most tunes for children follow the scale of the diatonic tone scale:

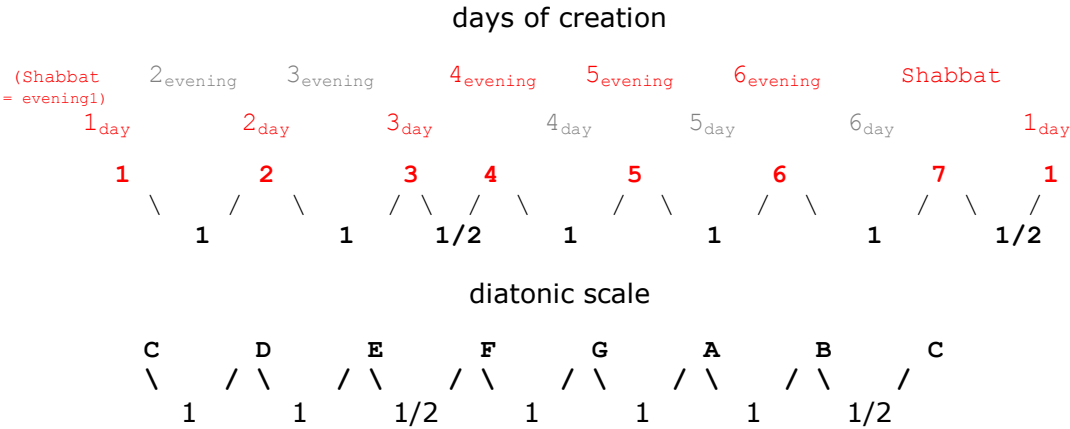
C D E F G A B C **(beginning with the tone C)**

Often one thinks that this tone scale and the arrangement of the octave in twelve half-tones exist because of agreements concerning tone distances in the western world, while both are forcefully presented through the natural overtones. Overtones are produced with the sounding of a random object like a doorbell or a piano snare or a trumpet. The first most resonating series of these overtones form a row of 12 semitones towards the fundamental tone. Replaced within the first octave above this fundamental tone through downward "octaving" they divide the distance between the tone and the following same

but higher sounding tone in twelve equal distances and so according to the natural overtones twelve halftones exist:

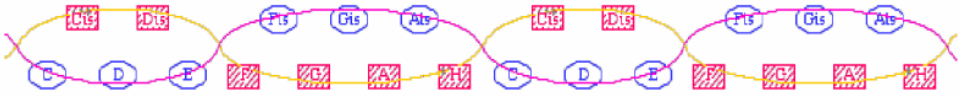
these are continually repeated after the 12th tone by the same but higher sounding tones

- as is the case with the 6 original days of creation, which are divided between an evening and a morning and thus divided in 12 half days. Our natural hearing, however, doesn't divide into six whole tones but in five whole tones and two halves (=> below). Completely different from one would expect in a time in which nothing was known about the overtones and diatonic scales the six creation evenings and mornings or seven creation evenings and mornings would simply have done, but the Torah already follows the same range as the diatonic scale. The first reason for this is the shift between the 3rd and the 4th day (=> above), where the diatonic scale has that same halve tone distance between the third and the fourth tone. The second reason is the Sabbath day as evening side of again the first day and being in addition to that a half-day (=> above), whereas in the diatonic scale a halftone is established between the seventh and the last again being the first tone of the following scale:



the eighth tone C is the first on the following diatonic scale likewise after the seventh day the first day of the week follows

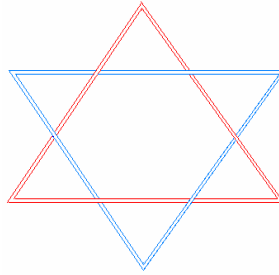
The keys on a piano are a graphic display of this because between every two black or white keys; there is a halftone distance in between. Between the white keys, e-f and b-c without a black key in between lays a halftone distance and between all other white keys with a black key in between there is a whole tone distance:



(see further "Thora und Wissenschaft" - Jakob ben Luria)

The second Torah verse clarifies why the seventh day of creation falls outside of the first chapter of the Torah and why she isn't divided into an evening and a morning. This day of "darkness over the deep" in the 2nd verse is only the evening side and thereby the first half of the first day of creation of light, "and it was evening and morning day one." Differently, put the "hovering off the spirit of God over the waters of time " (=> above) of the 2nd verse is identical to the reflection belonging to the Sabbath day that both lead to the spiritual light of insight (=> above). On that "day before the first day" and "before all," the Almighty oversaw all time, ours inclusive, and it will be seen that the identical Sabbath day of the 2nd chapter is a description of the day of our history (=> 2nd Ch.). Because of that, there is no mention of "and it was evening, and it was morning the seventh day," whereas the day of all history, she goes on.

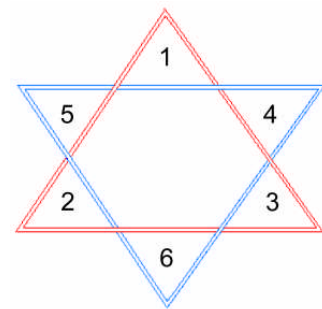
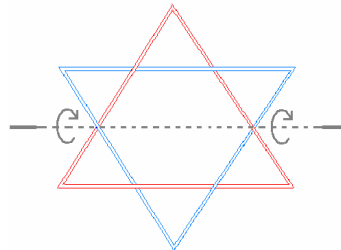
That the six original days of creation consist of two times three creation days (=>above) and no half-day exists between the 3rd and 4th day of creation can be visualized in the much-found star in the Torah (=> following chapters):



- called the "star of David":

the name "star of David" is misleading (=> 15th ch.), but for the sake of recognition the name is used in these writings

The star of David consists of two equal triangles; likewise, creation has 2x3 equal creation days. For there are only three original creation days (=> above), the two triangles sweep open from an imaginary axis in the middle of the star of David:

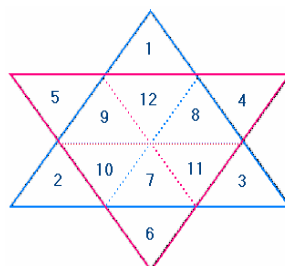


- from the same triangle hinging open to stand in as far as possible opposites of each other. If one writes the numbers of the days of creation in the corners either against the clock (=> right) or clockwise, then in both cases the 3rd day following the 4th day, the "half jump" becomes visible in the star of David.

Between the other successive days, the point of the other triangle is found, and a whole day distance is found. The 6th day isn't followed by the 3rd day as the star of David might suggest, but in the middle comes the 7th day with the exact area of all combined six points of the two triangles when folded inwards:

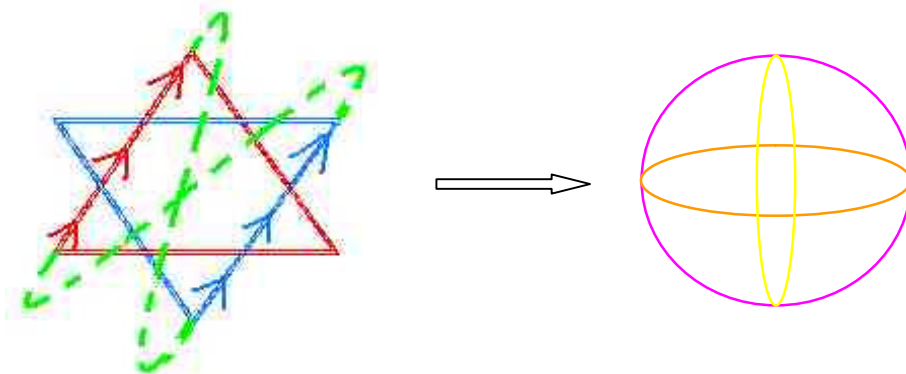
When correctly drawn, the two triangles are equilateral, and each other's sides in three equal parts are dividing triangles. The surface of the six points together is equal to the surface of the center, which can easily be proven by congruence.

With the equality of the combined area of the six points with the area of the center = the 7th day the star of David makes visible that in the seventh day = the Sabbath day the six days of planning become realized (=> above):



the first six days are the plans and blueprints that are foundational to all the makings of God. As the ideas and drawings of an architect are the original creating, while "the

builders of the seventh" carry them out. In the plans of architects and organizing firms, the realization needs to be systematically prepared, and so the fourth until the sixth day of creation is the systematic preparation of the material part of creation. Where the first verse of the Torah describes the whole of creation in a spherical shape (=> above), the whole creation plan reflected and visualized in the star of David is not a two-dimensional flatness but a three-dimensional spherical shape. Because all come forth out of the oneness of God and everything exists of a back and forth (=> above), the points cannot end in nothing. They must come forth from the middle of the star and return there, while so the two parallel sides of the two different triangles form a circle and these three circles form a spherical shape:



the tour of one of the three times two sides is drawn on the left

See more on the days of creation and the star of David "Torah and Science" - Jakob ben Luria.

d. the six original days of creation

1st and
4th day

Because the first three days of creation are immaterial, timeless days and the next three days of creation describe the material creation, the light of the first day is the spiritual light of the all-embracing knowledge and ideas of God and is the light of the fourth the day the with eyes visible light. With the material on the fourth day, the material light is called forth, as all matter is a form of light (=> above). Immediately with these two forms of light, the heavens and the earth of the first verse appear in a more revealing form:

heavens: the idealistic side of creation and the light of the enlightening thinking of God

earth: the small lights of protons and neutrons and the electrons as the source for visible light for man and the great lights as their accumulation like the "earth" in other words matter in its most significant meaning

The first three days are, therefore, without time, and the 4th through the 6th day is with time, which doesn't mean that time started on the 4th day, by the way. Like an architect has to announce how to realize before realizing:

things like accounting and the specification of the materials and the logistics are part of the preparations and not the realization, even when these tasks are done by specialized businesses and not the architect oneself

- likewise, there is talk of time on the 4th day but is time itself not started. As stated (=> above), the realization commences on the 7th day of the 2nd chapter of the Torah, and this univocally expressed in the first verses of that chapter (=> 2nd Ch.).

the following numerical value expresses that darkness only exists by the grace of light:

(Gen 1:3): ויאמר אלהים יהי אור ויהי אור **813**
and spoke the Eternal 'let there be light and there was light.'

(Gen 1:4): ויבדל אלהים בין האור ובין החשך **813**
And divided the Eternal between the light and between the darkness

Because darkness only becomes by shielding of light and adds nothing to her, the numerical value of the beginning of light and darkness = 813 is equal to the beginning of only the light = 813. The idea that an adversary is necessary for the development of creation comes forth from a lack of spirituality. Many need rarities and dark places like bars and shabby surroundings to come to inspiration, as much surrogate artistry is characterized by it. Positive inspiration builds up and negative inspiration slows down the process because it corrupts the spirit and gets one off the track. Egoism and honor seem strong motives for development, while they do more harm than good. Because often, the better is pushed aside, which doesn't promote but decelerates the development.

The material comes into existence from the grace of the forms of the spirit (=> above), and that "half mystical spiritual part" of matter can be found in the start of the existence of matter:

(Gen 1:1): את השמים ואת הארץ **1499**
the heavens and the earth

(Gen 1:16): את שני המארות הגדלים **1499**
the two great lights

The numerical values show that the spirit = "heavens" as half part of the first 1499 with her forms makes up half of the two great lights reflected matter = 1499. The same connection of spirit and matter is shown by attaching the heavens and the "waters above" of the 2nd day of creation. From the visible, the invisible is knowable and so through the division of the fifth day, one can know about the "heavenly" and the "sunken deep." Through the visible division one can feel like the birds in the firmament or as the water animals in the depths of the seas (=> below: 2nd and 5th day)

2nd and
5th day

As stated, time originates on the 4th day but isn't started there. As a matter of fact, the definition must be formulated more precise, because the unity concept "time" is broken down for humans in that of the 4th day in the form of a clock and in the "timelessness" of the first three days as if happening in a fraction of a second and also never-ending time. "timelessness" is however most assuredly also time, as a point has no dimension exists spatially nevertheless. As stated (=> above) time is symbolized with water in the Torah and thus on the 2nd day the "waters of eternity" of the 2nd verse of the Torah are divided in eternity "the waters above" and in time in "the waters below." As the second time flows away like water, the first time is like a diamond of ice allegorically. So time is divided in eternity and the "laid ready time" of the 4th till the 6th day, as with the dividing of inheritance over plural entitled parties. That "dividing" is "to distinguish" and not a "separation" because, in every aspect, the creation days are dismantling for the only in one after another thinking informs man. Divided are thus the waters in eternity "above" and in time "below" and this through the "firmament heaven" or if translated otherwise (Gen. 1:6):

רקיע - (rakia) firmament **380**

רקע - (raka) to establish, to extend, to hit, to build from wood

The land Mitsrayim = "Egypte" stands as a symbol in the Torah for "the world" in a metaphorical sense or other words a worldly doing and thinking neglecting the divine values or even better said a worldly doing and thinking as ideal and considered apart from the divine values (=> next chapters):

מצרים - Mitsrayim = Egypt 380 = **2 x 190**

And the land Canaan stands symbol in the Torah for a spiritual doing and thinking or better said for the spiritual doing and thinking as ideal en considered apart from the worldly doing and thinking (=> next chapters):

כנען - Canaan 190 = **1 x 190**

ideally considered because no one thinks entirely worldly neither deals in a completely spiritual manner
(=> the patriarchs from 11th Ch.)

The double numerical value of the first name against the numerical value of the second name represents the people of Israel "was led out from the doubleness of the world Egypt= 2 x 190 = 380 to the unity of the spiritual world Canaan = 1 x 190". This must be taken in a general spiritual sense and not only in a literal way. Even without ever seeing Israel one is being "led out to Canaan" when leaving the worldly ways and adjusts to the divine standard Thus the equal numerical value of the "firmament rakia" = 380 and of "the world Egypt" = 380 presents that between the "waters above" of eternity and the "waters below" of fading time our world = 380 is floating. One shall overcome time = "the waters below the firmament" by "being let out" through aiming at higher values = the heavenly (=> above) = "the waters above the firmament." With the *rakia* as our world between the eternal waters above and the waters of time below, the image of the water animals and the birds of the 5th parallel day of creation is being completed. Because between that "eternity" and "decline" all men start their life with worldly behavior and thinking (=> 3rd Ch.) in the world *rakia* = 380 and Egypt = 380, while in his conscience he can sink under in the deep waters or rise like the birds of heaven to the firmament of the eternal waters of God. The water animals and birds of heaven of the 5th day of creation are not animals, therefor, but stand as symbolic creatures for the choice of humans and angels for or against the considerations of God. All life is created on the 6th day, and so the birds of heaven of the 5th day symbolize choosing God's thoughts = "heaven" (=> above) and the water animals of the 5th day symbolize renouncing Gods values and "sinking away in the deep." The 5th day as visualization of the spirit belongs to the group material days but what is being visualized factually belongs to the first three immaterial creation days:

the numerical value of the description of the three
immaterial creation days Gen 1:3 t/m 13: 29170 = **5 x 5834**

the spirit =1 with respect to matter = 4 -ratio
(=> aboven) can be divided into:

the earth = **4 x 5834**
the heavens = **1 x 5834**

the numerical value of the verse about the creation
of the water animals and the birds of heaven Gen 1:21: 5834 = **1 x 5834**

On the 5th day, it isn't about a part of the animals but the spiritual aspect of the choice and in addition to that about the part "heaven-bound" of the first three days. The symbolism about being in or above the waters finds its sequel in the flood story (=> 7th Ch.) and is already seen here (Gen. 1:28):

וַיִּרְדּוּ בַדְּגַת הַיָּם - and rule over the fish
- and take out the fish - וַיִּרְדּוּ = **"to rule" and also" to take out."**

(Ex. 2:10): *and she (the Egyptian princess) gave him the name Moses because she spoke; 'from the water have I taken him* (מֹשֶׁה = "Moses" and "taken from the water ")

also, the catching of the fish in the sense of saving people for eternity in the new testament derives from this symbolism

With the dividing of the waters above and below, also free will came into existence. Through the separated spaces "water for the water animals and the heavens for the birds, " creatures can choose from their inner urge and conviction for love or lovelessness. After the ratio spirit: matter = 1:4 (=> above) one passes over on the moment of choice from "the day of being clean and innocent" = 1 to "the day of choice" = 4 :

(Gen 2:17): ביום אכלך ממנו 265 = 1 x 265
 on the day you shall eat of her (of
 the tree of good and evil)

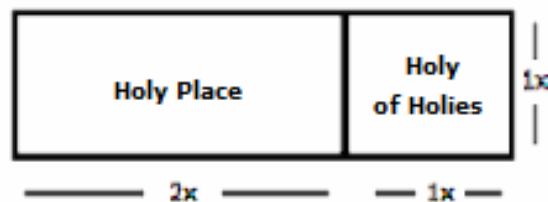
(Gen 1:23): ויהי ערב ויהי בקר יום חמישי 1060 = 4 x 265
 and it was evening and it washet was
 morning, the **day the fifth**

Because that first day begins in eternity =1 and the "speaking of the snake" (= > 3rd Ch.) starts when a man comes into this life = 4. Because the separation of the waters also brought the opportunity to vote against it laid the basis for much injustice and trouble why the 2nd day misses the report, "God saw that is was good."

3rd and 6th day On the third day, the forms are being called (= > above). The uniform and thus, the *unformed* water masses are "gathered" (Gen 1:9):

and spoke the Eternal: let gather the waters from under the waters in one place and to be seen as the dry and it was

- and in addition to that, differentiation between more and less originated. Pressure differences lead to flows, and the until then "uniform consisting of everything nothing" originates with flows the forms from the most primitive smallest-parts-vortexes through to the nucleons. The atoms formed by the nucleons and the by them formed molecules until the most complex DNA-molecules as together they are the seed of the third day. As stated matter consists of an uneven stream of force which is inconceivable without that "uneven stream" as an indifferent and formless force. Time is equal to the flow of force, and thus the symbol for "time" in the Torah is "water" (= > above). Also, the "flow of energy as water" in the Holy of Holies is reflected in the tabernacle, where its square form stands for the oneness world of God, and between her gold-covered walls, that unity cell through being mirrored back and forth was multiplied endlessly. Mirroring back and forth is an "end to end" and not a "at ounce" and space and time are interchangeable ($x = vt \Rightarrow t = x/v$) and thus the "the Holies of Holy" is a presentation of the origin of space together with time as a fourth space dimension out of the timeless or the eternal unity cell of God. After the first mirroring space and time were and in addition to that "the Holy" with a space of two times "the Holy of Holies" reflecting the existing dual-material world:



Through the mirroring of itself between the golden walls, an endless space developed outside the Holy of Holies:

of course for as far as the light strength permitted it in the material rendition of reality

- as a rendition of a complete deliberation to the end, it can only be. Because the law of conservation of energy doesn't permit a *material* explanation for the origin of the enormous masses of energy. Because the law of conservation of energy stands in the way of a *material* explanation for the enormous masses of and thus the last must exist out of the immaterial stringing together of the one primal cell of the oneness of God with a "mathematical more and less" as the cause of the attraction and repulsive forces as the two basic forces of nature. All is, therefore, in one place with time and space as the "factors of shifting" between the cells of a tridimensional table. It seems clear that space is a sort of "mathematical tridimensional [x][y][z]-table and time a "mathematical one after another" of all its members with not the bits of a computer and in addition to that

some extra space from the memory chip but the one primal cell of the one living God as embodiment to let them be. As stated the four probable combined forces of nature:

strong and weak nuclear force and gravity and the electromagnetic force

- the last equal attraction and repulsion must be mathematical in nature, where the smallest particle of matter imaginary portrayed with any property of "sticking" in the end cannot be a property of matter ultimately:

the "smallest part" with repulsion and attraction must probably itself consist of plural parts in vortex form. Starting from a "tridimensional table" with the primal cell of God as realistic and not as a written reality of all cells through analogy of the "on-off" of bits the state of every "table member" can consist of "to be" or "not to be" and one member of the table cannot take over the condition of the two adjacent at the same "moment." It "to be" consists out of the "refresh of all the table cells, i.e., through the breathing of God" like the memory of a computer is refreshed continued with a certain clock speed, so the attraction and repulsion are caused through the return of the refresh loops on a certain moment on a certain route through the members of a table which members consist of more cells than through another series of table members. The unit for quantum (h) could be connected to the unit of one cell.

Also, other concepts as the omnipresent God is a somewhat approachable presentation through the visualization of the "Holy" and "the Holy of Holies." If one could travel with Albert Einstein's fantasy on a ray of light, one would probably only see the one "self-reflecting" primal cell of God with time and space becoming a mathematical scheme of a timeless God. Time is also symbolized with the Hebrew word for "water," which word visualizes the reflecting of the letter (מ) left and right starting from the jod (י) = "hand" that is "from the oneness of God = 10 = 1" (\Rightarrow 1st app):

י מים - (majiem) waters \Rightarrow . . . מ . . .

The sign of the letter (מ) also means "water."

Reflection is combined with time, and time is not the "reflection" but the "shift per table cell" while the material light "needs time" to gain distance, and the "as water flowing time" is a dimension of matter.

"In one place" mean not that all water was gathered in one place so that one dry whole originated. It's about the principle of plus = "gathering of water" and minus = "the dry" and of compaction and dilution and of "more and less" up until the smallest details of the being of matter by "streams" originated forms. When streams are rounded in themselves compaction follows in that place:

or maybe just dilution

- regarding the field surrounding it as the essence of matter that is "earth" (Gen 1:9-10):

And the Eternal called the dry "earth."

As stated, however, this forming still belongs to the act of planning and the spiritual world of ideas. As soon as human beings start "thinking the forms with God" also in their imagination the matter of the 4th day is immediately there without pause, wherefore between the still immaterial 3rd day of creation and the following creation day of the beginning of matter there is not a half say to be found (\Rightarrow above).

Matter is created so that from the energy voltage ratio of the subatomic particles and in addition to that from the qualities of the hydrogen atom as the basis for matter the atomic and molecular structures are *programs to multiply* and so the most complex chemical processes are made possible whereby the DNA-molecule also codifies *the programs of life* (Gen. 1:11):

1st Torah book 1 vs. 11: \Rightarrow 1-1-1-1 (\Rightarrow above: the aleph = 111 and 1000)

and spoke the Eternal (:) let them grow forth the earth green (all the green)(,) bringing forth herb/green **seed**(,) trees of fruit **making fruit after its kind which seed is in him** on the earth, and it was so

With *the seed* = *the program* of the 3rd day for the parallel 6th day of the called forth life is laid ready programmatic. With that calling forth a distinction is made between the animal side of the material life:

(Gen 1:25):	ויעש אלהים את חית הארץ למינה ואת הבהמה למינה ואת כל רמש האדמה למינהו and made the Eternal the beast of the earth after its kind and the cattle after its kind and all the creeping on the earth after its kind	3514 = 7 x 502
	בשר flesh	502 = 1 x 502

- and after the image and likeness of God created and thereby according to verse 27, the "male and female" human beings:

(Gen 1:27):	זכר ונקבה male and female (the human being)	390
(Gen 1:1):	שמים heavens	390

The body of a human being belongs to the animal fleshly side, but his spirit is heavenly and shall aim for the eternal values of God.

According to the 11th verse matter is closely connected with the *programmatic* structures for the bringing forth and multiplication of life and the existence of extraterrestrial life shouldn't arouse astonishment:

niet gezegd is dat dit zo zou zijn, waar dan de hemel zwart van buitenaardse voertuigen zou moeten zien. Want als er miljarden aardachtige planeten bestaan en dit het voorkomen van ander leven garandeert als velen graag aannemen, zo garandeert het tevens het bestaan van talloze reeds ver gevorderde buitenaardse culturen en wordt de fotolooze afwezigheid van ufo's en nog meer de "radiostilte" vanuit het ons omringende heelal tot nu toe onbegrijpelijk

Further, a good programmer makes his programs in that way that it adapts to the facilities of the hardware and the way a user operates. Subsequently, in the Torah, there is no talk of creation in a workweek of six days, and as a consequence of the "seeds" from the 11th verse, creation is programmatic by nature. It can, therefore, hardly be otherwise creation, and the life in it started through evolution. Evolution is described in the Torah (=> 2nd Ch.), and it exists out of adaptations of the DNA through altering circumstances that are programmatically recorded by the cell mechanisms and processed.

It's foolish to perceive the development of the species as a random act as it's to deny this development based on biblical grounds. How much more can one expect from the Almighty, a professional program that adapts to new circumstances continually then from people! Through this denial, one isn't honoring God but fitting Him into simple presentations. How little do we know about the origin of the cell as the complex machine that saves the changes of DNA and reproduces the forms from the DNA! The cell makes the continuing changes of life forms possible, and without proof or an explanation of the origin of the cell, the evolution doctrine of *random mutations is a doctrine without a fundament*. The evolution theory in its current form goes against the scientific discipline of being evidence-based because the explanation of the cell and her complex mechanisms that underlay *the evolution of species* is absent. She only showed the development of the species during changing circumstances, and this development is a condition for creation by God as just described and not a disprove. Her discipline comes

to a stop at the origin of the cell, and one shall not present half or truly fragmented suggestions about the origin of the saving mechanisms of the mutations as facts:

The evolution theory, in its current form, that one created oneself, and there is no need to aspire to a higher creator seems wishful thinking. The absolute faith of many critical people in a theory without a base has partly to do with this wishful thinking and has partly to do with the unscientific attitude of "firm bible believers. " The last makes no effort to study the bible diligent and offer only fairy tails as an alternative

According to the Torah, life was made ready programmatic, which doesn't necessarily say that this development was laid ready *before our time*. The Almighty is without time, and time is a creation of God; thus, all-created-in-one-time contains time itself, as stated above. So the developments for a man take place in time and for God not. A mouse would behold the baking of bread as a process of chaos and randomness while the baker had the end-result before his eyes from the start. The Almighty forms life through and with "time as one of the ingredients of his plan-in-one-time " and different from the baker in one indivisible moment, although that man perceives it as a slow process. Due to the free-will as a part of God's creation plan for man to become internally convicted thinking and acting creatures, the adversary is also permitted to form life according to his ideas through time or better said *deform*. If not, then disagreement isn't possible, and the idea and opinion that the adversary could have realized all "will remain in the air" (=> 3rd Ch.) The influence of the invisible adversary consists of that of the invisible God out of the sound and taste and the total atmosphere and radiance of things (=> 3rd Ch.). Only by permission of "the other thought" = because of the completeness "the wrong thought" can spirit triumph over spiritlessness. From the earliest vegetative and animal life forms, this can be gathered from the evolutionary process. This closely resembles the ideological strive between clean and unclean forces, as one speaks of "ingenious animals" and even about "ingenious plants" and their smart survival tactics:

the above-called faith in chance leads to the same kind of simple as the faith in literal bible texts

- wherein reality animals, plants, and even fewer trees possess the characteristic to think. Their survival and defense systems much more point to the battle between a higher forming spirit and his adversary.

before the forming of a cell, there might also have been a process of fundamental natural development. The whole of nature is from its subatomic forms programmatic by nature, and further creating and managing can be an "all at once" for a timeless God where for a man who is timebound, it can seem like a slow process. In other words, apart from a programmatic adaption, the direct guidance of God can be a factor, as stated, the multiple complex mechanisms of plants are hard to explain from just adaptations. A forming being also directs, and a deforming creature also directs (=> 3rd Ch.)

Thus the 3rd and 6th day of creation shows that evolution is a predestined process and not by chance but led at hand and wisdom of God. Also, the coming chapters show that the *slow* development didn't take thousands but millions of years of development also for humanity determined by the timeless Eternal. His time tables aren't measured by the span of a lifetime or even by the recollection of man, and thus the Torah breathes the dimensionality of a "thousand years as one day" and the "histories of nations and dynasties in just a name " (=> 5th Ch.) and the diversity in all times reoccurring spiritual currencies and undercurrents "summarized in a single word or phrase. " Before we reach that phase, an overview of the first six days of creation and the first eight chapters of the Torah that goes parallel with them:

The first six days of creation:

<p>1st day: the conceptual light of the spiritual unity world</p>	<p>4th day: The material visual light sent in the first place by electrons and also first by the sun. Therefore, the 4th day speaks of the "small and great lights."</p>
<p>2nd day: "divide the" i.e. "making a distinction between" the spiritual unity world" waters above the firmament" and the material world "waters below the firmament." This division is purely ideal and is ideally prepared</p>	<p>5th day: the division of the higher and the lower world is continued through the division of the "birds of heaven" and "the animals of the waters" regarding the material world</p>
<p>3rd day: With the "seed bringing forth seed" comes into being the "earth" of the 3rd day in the sense of "empty shapes" as well as "direct following" matter of the 4th day in the sense of material shapes through force. The material is shaped force, and shapes still belong to the spiritual domain of the first three days of creation. The border area between the spiritual and material overlaps the 3rd and the 4th day because spirit and matter are two sides of the same reality. All shapes are contained in the atom and molecule, and the shapes of life are contained in the complex DNA-molecule as the "seed that brings forth seed" of the 3rd day</p>	<p>6th day: parallel to the "seed that brings forth seed" of the 3rd day, <i>all</i> the living creatures of the 6th day are created. Also, the birds and the water animals belong here because, with the birds of the 5th day, the sons of God are meant, and with the water animals, the daughters of men in Genesis 6:2 (=> 6th Ch.). The sons of God are located "at the heavenly firmament" and the "daughters of man" are they that are "in the depths of the waters."</p>

The days of creation and the first eight chapters of the Torah:

day	day of creation	Ch.	Torah chapter
1	the spiritual light is called forth	1	the all-compassing creation plan of God
2	ideal prepared division of the matter as the "waters below" of the spiritual world as the "waters above."	2	the "watering" = materialization=> 2 nd Ch.) of this plan, still a general allegoric presentation
3	Ideal preparation of life	3	paradise – still a general allegoric presentation (=> 3e Ch.)
4	the material world is called forth - "lights" are first electrons and nucleons	4	Adam recognizes his wife and children are born. First concrete history
5	Connecting of the spiritual above and below of the 2 nd day visible birds of heaven and the water animals	5	the sons of God summed up in the genealogy of Seth in years against the daughters of men of the genealogy of Cain without years (=> 5 th Ch.)
6	All life called forth and man who is very good , while because of him death is also good (=> 6 th Ch.)	6	The flood to "wash away" the very bad of man and to save the very good of man
7	the day of repentance = the shabbats day	7	the waters lift the ark of Noah tot he heaven
8	the day of the other side and again the first day of the new week	8	a new beginning after the flood

e. Sevens in the first chapter of the Torah

The 1st chapter and the beginning of the 2nd chapter of the Torah are divided into sevens of words, and the first verse of the Torah is subdivided into sevens of words and also letters. Their format subsequently forms the start of the primal series of an endless multiplication 1, 2, 4, 8, 16, 32, ...:

text	verse (Genesis)	amount of words	further qualities	verses
1st summary of creation:				
1e word בראשית	in 1:1 st	1	with the invisible aleph x combined before the start of the Torah (=> above) = 7 letters	
2nd summary of creation:				
1 st verse	1:1 st	1 x 7	28 = 4 x 7 letters and the sum seven numbers (1+2+3+4+5+6+7 = 28). אלהים = the Eternal = 86 + השמים = the heavens = 395 + הארץ = the earth = 296 = 777	1
2 nd verse	1:2 nd	2 x 7	(1 x 7) : (2 x 7) = 1 : 2	1 2
3rd summary of creation:				
1 st -6 th day	Gen 1:3 - 1:31	59 x 7	= 64 x 7	32
7 th day	Gen 2:1 - 2:3	5 x 7		
words (x 7): 1, 2, (4, 8, ...), 64 verses: 1, 2, (4, 8, ...), 32				

4th summary of creation:

The first **eight** chapters of the Torah walk parallel with the days of creation (=> above). The series 1, 2, 4, **8**, 16, **32**, **64**, 128, 256, ... further expands into current times.

f. The "dominion over creation"

In Gen 1:28 man is granted the mission " to keep (*kabasj*) and to direct (*rada*) the fish and the birds and all the animals":

(Gen 1:28): וכבשה ורדו
and direct and rule ... (the fish etc.)

The first word *kabash* shows that the spirit rules over the material and that the material shall not rule over the spirit and has nothing to do with the submission of others that are granted the same mission. The second word *rada* with the definition "to rule" means to direct and not to force arbitrates upon others. The fish and the birds and all that crawls are the three so-called sorts to direct, and the part concerning the birds of the firmament contains the numerical value on how to direct and rule. Because following the birds of

heaven (=> above) = 1819 one shall lead and guide the three kinds of symbolized life as a spirit-filled creature:

(Gen 1:20): ועוף יעופף על הארץ על פני רקיע השמים
and fowl that may fly above the earth in the open firmament
of heaven.

1819

(Gen 1:28): ויברך אתם אלהים ויאמר להם אלהים פרו
ורבו ומלאו את הארץ וכבשה ורדו בדגת הים
ובעוף השמים ובכל חיה הרמשת על הארץ
and blessed them (the people) Elohim and spoke to them;
Be fruitful, and multiply, and fill the earth and direct her and
manage the fish of the sea and the fowl of the heavens and
all the living things that moveth over the earth.

5457 = 3 x 1819

Only as a "bird of heaven" one can pull others as fish out of the waters so that the 1819 of the birds of heaven can spread over the three kinds = 3 x 1819. Under the following numerical value, one doesn't overcome material thinking and the three other kinds = 3 x 932 oneself:

*one shall fly over the earth as a bird to guard her:

(Gen 1:20): יעופף על הארץ = **642**
one (the fowls) shall fly over the earth

(Gen 1:15): להאיר על הארץ = **642**
to light upon the earth

(Gen 1:22): ומלאו את הארץ וכבשה
and fill the earth and subdue her

2796 = 3 x 932

(Gen 2:9): עץ הדעת טוב ורע
Tree of good and evil

932

- when one doesn't moveth in the spirit of the mission to subdue in the form of forcing and restraining *kabasj* without direction *rada*. The central standing "tree of the knowledge of good and evil" in the material world (=> 2nd Ch.) = 932 controls everything, and anything then and the way to the tree of life is closed off. To "subdue without direction" is:

(Gen 1:22): וכבשה
and subdue her

333 - without ורדו = "and direct her"

(Gen 1:4): החשך
the darkness

333

Because of the wrong subduing the "very good man" (Gen 1:31) can also become the "very bad man" that is why in the history of the flood the "very" = *meod* = 45 and the man = *adam* = 45 is touched upon again (=> 6th Ch.).

Appendix

Hebrew letters have apart from their definition as a letter also a numerical value, and a name, and a sign:

<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>	<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>
א	Aleph head	1	ל	Lamed ox goad	30
ב	Beth house	2	מ (ם)	Mem water	40
ג	Gimel camel	3	נ (ן)	Nun fish	50
ד	Daleth door	4	ס	Samekh snake	60
ה	Heh window	5	ע	Ayin eye	70
ו	Waw hook	6	פ (ף)	Peh mouth	80
ז	Zayin sword	7	צ (ץ)	Tsade fish hook	90
ח	Cheth fence	8	ק	Koph eye of the needle	100
ט	Teth womb	9	ר	Resh skull	200
י	Yod hand	10	ש	Shin tooth	300
כ (ך)	Kaph hand in motion	20	ת	Taw sign X	400